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Drifting.

BY C. F. A.

Drifting away in the darkness,
Drifting away from the shore,
Away in the starless midnight,
Without compass, or sail, or oar;
Where the winds sweep cold and dreary,
Where the billows cast their spray—
Away from the main land weary,
Drifting away, away.

Drifting away in the deep-shades,
Away in the realms of night,
Bleak, desolate, dark and cloudful,
Without star or beacon-light;
Drifting away on Life's ocean,
With an ever deep'ning pain,
With the darkness gathering faster
And flooding the soul like rain.

Thus are there millions drifting,
With their barques upon life's tide,
No heart to guard them safely,
No hand to truly guide.
With their forms all frail and shiv'ring,
Lest against some rock they dash,
And their hearts in anguish quiv'ring,
As there comes some lightning's flash,
Only making the darkness deeper,
When its light has passed away,
And revealing fearful horrors
While it flashed its vivid ray.

Man the life-boat, men of science,
Men of heart and men of soul!
Though the waves may shout defiance,
And the current madly roll.
Build ye beacons, who are treading
On the white-peared shores of Truth,
Set the Light of Love within it
For the aged sire and youth.

Hearts of present, brave Grace Darlings,
To the rescue 'mid the storm,
With pure woman's intuition,
And true souls to keep them warm,
Summon all the mighty spirits
Of the powers of life and will;
Let the grandeur they inherit
Send a vast electric thrill,
Till the golden rays of wisdom
Shall pour down its living streams,
And the wayworn, wrecked and struggling
Can revive beneath its beams.
Till the storm-lashed, sin-tossed waters,
With a calm force slowly fill,
Till the agonized and moaning
Hear the glorious "Peace! be still!" .

Man the life-boats, then, ye mortals,
Who are yet in earthly form!
Aid, Oh seraphs! in this labor,
Who have passed beyond earth's storm;
Till upon the shores of knowledge,
Fearing not the lashing tide,
Souls may stand, or safely steering,
O'er life's waters grandly glide.
Future hours will then be grander
And rich harmony shall blend,
While the universe responsive
Chants a truth-inspired Amen!

AUGUST, 1869.

ARCANA OF SPIRITUALISM.

[Entered according to Act of Congress, by HUDDSON TUTTLE, in
the Clerk's Office of the District Court of the United
States, for the Northern District of Ohio.]

Spiritual Atmosphere of the Universe. (CONTINUED.)

"I instituted an experiment with the heightened vision of Miss Struman. A room was made as dark as possible; she entered, remained sometime, till her eyes became accustomed to the obscurity, and then I placed

before her a large watch crystal. She actually at once perceived a flame-like light over it, half the size of a hand, blue, passing into white above, remarkably different from the magnetic light, which she described as much redder and yellower. The flame was movable, in a waving and sparkling condition, and then a light glare over the support on which the crystal rested, of the diameter of almost forty inches, just as a magnet had done when flame-like appearance and light radiating from it could be clearly distinguished." Miss Reichel described the flames, in the same manner. "She said that they were of peculiar star-like forms, which assumed different shapes as the crystal was turned. It was evidently the crystalline structure of the stone, its combination in different directions, which caused the production of luminous appearances and internal reflections, such as of course could not exist in this way in a steel magnet." Is this light connected with that observed in the crystallization of many substances? It is probable that it is. It is proved by Prof. Rose, that the latter is entirely free from heat and electricity. The polarity of crystals, their access of growth, conclusively prove that the production of their beautiful forms is the result of magnetic forces.

A bar of soft iron when applied to a magnet, becomes itself magnetic, and so remains as long as held in contact, but not a moment longer. Magnetism then is destroyed, but that peculiar force recognized by the sensitive remains much longer, and therefore acts precisely on them as a magnet.

Cataleptic persons readily distinguish water, to which a magnet has been applied, and whatever substances the magnet has recently touched produces on them impressions almost as strong as the magnet itself. They are also effected by water, or other substances which have been electrified by having a current of electricity passed through them.

When a magnet is passed over a person, they become temporarily endowed with magnetic properties. When Prof. Endlich passed the magnet over himself. "To his surprise, he now, as had never happened before, could attract the hand of the patient with his hand, cause it to attach itself and follow everywhere, just as the magnetized glass of water had done. He retained this power for nearly a quarter of an hour; by that time it had by degrees disappeared. The same unknown something which had been left in the iron rod by the magnet, and had likewise passed into the glass of water, must therefore have been conveyed into the whole person of the physician; it manifested itself here, from the same cause to the same effect in his fingers." This experiment was subsequently repeated in a variety of forms; in particular cases this physician let his hand lie in Miss Mowotny's, while he rubbed the back of it with a strong magnet. The patient here said that she felt the force increase in the hand of the physician, by starts with each pass of the magnet. It is a remarkable fact that this force can be transferred from the magnet to an individual, enabling that individual to exert a powerful magnetic influence which he did not previously possess, in fact, placing him in the exact position occupied by the strong natural magnetizer.—Here the chasm between magnetic and crystaline influence, the force of the inorganic world is bridged and with the power of animal magnetism proved identical. Water can be magnetized with the hand as well as the magnet, and the force of the hand is conducted and retained in precisely the same manner.

Such being the case, we ask are we endowed with polarity like a crystal or magnet? Experiments show that we are. Our dual structure, two hemispheres of brain, double organs of sense, two hands, two limbs point to this fact. Sensitives at once detect the difference between the hands. They describe the current as passing up the right and down the left arm. This difference can be nothing else than polarization such as is seen in the magnet. Of one of the Baron's patients he remarks: "She found not only her right hand but the whole right side of her body opposed to her left; nay the mere approximation towards her of my right or left hand effected her in a very different manner." This patient observed that the fingers were always tipped with light in the same manner as the poles of a magnet or crystal. This is confirmed by repeated experiments, and I have often observed the same. If a small magnet, or a crystal a few inches in length can exert such an influence on a sensitive, causing even cataleptic spasms, agreeable sense of

coolness, or disagreeable warmth, how much greater the influence of that vast magnet the earth, with its tremendous polar attraction, and rivers of electric influence. The planetary bodies, the sun and the moon must also excite a strong influence. This conclusion may excite a smile of derision in those who have foregone conclusions, and class such ideas with the absurdities of astrology; to them we have nothing more to urge than the simple facts. The conclusions towards which they lead are inevitable, and wide of the vagaries of astrology.

The concealed processes of nature account, when understood, for many of the vagaries, and inconsistencies of men, especially of those rendered peculiarly sensitive by disease. Sometimes there seems to be a kind of polarity developed, so that the individual is restless, when lying in any other position than that with his head to the north. The painful sensations so often experienced by those suffering from disease, can be often dispelled by placing them in this position, and their restoration to health be greatly accelerated. These statements are confirmed by the following facts recorded by Reichenbach:

"Mr. Smith, a Surgeon, of Vienna, had received a chill of the right arm, and had for some time suffered from acute rheumatism, with the most painful cramps running from the shoulders to the fingers. His physician treated him with the magnet, which quieted the cramps but they always returned. I found him lying with his head to the south, on my remarking this, they brought him in direction of the magnetic meridian with his head to the north. Directly after coming into this position he uttered expressions of pleasure; he declared he felt refreshed and strengthened. A pleasant uniform warmth diffused itself in the chilled part—he felt the pass of the magnet, incomparably more cooling and agreeable than before, and before I went away the stiffened arm and the fingers became moveable, and the pain had wholly disappeared."

The sensitive Miss Mowotny had sought a position exactly corresponding to the direction of the needle, she found any other, insupportable. Whenever she was placed in any other, her pulse rose, her face flushed with increased flow of blood to her head, and she became restless and uncomfortable. Of all positions that of having her head to the west was most unbearable, being much worse than that of south-north position, while in that position, her sensations to external things became strikingly changed. The usually agreeable passes of the magnet became unpleasant, and large ones insupportable. Substances, as sulphur, before disagreeable, were almost indifferent, and others like lead were agreeable. The results of experiments on eight different subjects, were the same. These patients recalled to mind how uncomfortable they always were in church without understanding the cause. The Catholic churches are all built from west to east, so that they had to take the west-east position, the worst of all for a sensitive, and often fainted from exhaustion.

Thus it is observed that terrestrial magnetism is appreciable by sensitive persons, modifying sleep, disturbing the circulation of the blood, the functions of the nerves, and equilibrium of the vital force."

These facts bear strongly on magnetism as applied to the cure of diseases. Processes which will cure if the patient be in one position will only aggravate the disease if in another. They unravel the mystery which has shrouded the domain of mesmerism, and account for failures under seemingly identical circumstances. In one case the magnetizer has the powerful influence of the earth working with him, in another against him.

Of the influence of the sun, moon and planets we have all to learn. Undoubtedly with their light and heat is emanated the subtle force which is measured only by sensitive nerves. When any substance is exposed to the sunlight for some time, it becomes luminous to the sensitive and exerts a magnetic influence. This influence is conductible. When the patient remaining in a dark room, takes hold of a wire passing out into the sunshine, he at once experiences the cooling sensation of magnetism. With the sun's rays water can be magnetized, a weak magnet strengthened, and when an individual exposes himself for a brief time in the sunshine he becomes capable of exerting a strong magnetic influence.

The moon's rays afford the same results, but they seem to have a stronger attractive power drawing strong

ly the subjects bend towards the object from which they emanate.

Here is the key to the relation of sunlight to physiology. It is well known that many diseases are aggravated when night approaches, while others are more severe during the day. All varieties of nervous pains are generally more unbearable at day than night. This fact has been observed, but with the materialism of modern science, referred summarily to imagination. The silence of night gave free reign to fancy, and small aches became unbearable. During the day, the half of the earth illuminated is positive to the opposite illuminated hemisphere and while darkness reigns. The transition from one state to the other is as certain as that of the exchange of light and darkness.

The sensations of evening are quite different from morning. We have enjoyed the light and been positive during the day, when night advances we are to sink into its negative embrace. We are to become passive in the enveloping darkness, and enter a state "twin brother to death." At morning we arise from invigorating rest, to meet the positive day. It is more restorative to sleep during the night. It is then the subtle magnetic forces are in harmony with that state. Sleep during the day, in the most secluded apartments restless and feverish. This distinction is recognized by animals, of all species and by plants. The former during the presence of the sun absorb oxygen and throw off carbonic acid; plants on the contrary, absorb carbonic acid, and yield oxygen. During the night, the vital powers of the former are reduced to their lowest ebb, and then latter reverse the process of combination, and throw off carbonic acid, and absorb oxygen. Night is no more terrible than day, yet the mind overcome by the negative condition imposed then on all things, peoples it with fancies. It is the established season for ghosts, especially the hour of midnight. Night, to, is the wakeful season for the author and thinker, they find it more fruitful of original thoughts, for their minds are then passive and can drink truth through their intuitions.

When in the intense sunlight for a length of time, how agreeable is the shade, or especially a dark room. The effects are remarkably intense. In negative diseases the effect of sunlight is wonderfully beneficial, and in positive darkness is equally so. It is not always to catalytic persons in whom it may be thought the normal condition of the faculties is so vitiated that they are not reliable, but often the nerves of persons in health, become susceptible to such delicate influences. The magnetic flames arising from almost all bodies, especially those undergoing chemical change, are to such discernable and probably the prolific cause of ghost seeing. It is said that nervous, and hence unreliable persons only see ghosts, but this is not as strong an objection as has been supposed, for to such only, those with a delicately vibrating nervous organization, is it possible to perceive what is unperceivable to common eyes. As an illustration, a volume of evidence might be compiled.

An occurrence which took place in Pfeffel's Garden at Colmar, is tolerably well known, and has appeared in many published accounts. I will briefly mention some of the most important points. He had appointed a young Evangelical Clergyman as his amanuensis. The blind German poet was led by this person when he walked out. This occurred in his garden which lay at some distance from the town. Pfeffel remarked that every time they came to a particular spot, Billing's arm trembled and he manifested uneasiness. Some conversation about this ensued and the young man unwillingly stated that as often as he came over that spot, certain sensations attacked him which he could not overcome, and which he always experienced at places where human bodies were interred. When he came to such places at night, he usually saw strange sights. With a view to cure this man of his delusion, Pfeffel returned with him to the garden the same night. When they approached this place in the dark, Billing's at once perceived a weak light, and when near enough the appearance of a form of immaterial flame waving in the air above the spot. He described it as resembling a woman's form, one arm laid across the body, the other hanging down; wavering, erect, or at rest; the feet elevated about two hands breadth above the ground. Pfeffel walked up to it alone as the young man would not accompany him, struck about at random with his stick, and ran across the place, but the spectre did not move or alter; it was as when one passes a stick through flame, the fiery shape always recovered the same form. Many things were done during several months, parties taken; thither, but the matter remained always the same, and the ghost still always held to his earnest assertion, consequently to the supposition that some one must lie buried there. At last Pfeffel had the place dug up. At some depth a solid layer of white lime was met with, about as long and as broad as a grave, tolerably thick, and when this was broken through, they discovered the skeleton of a human body.

THE SPIRITUALIST.

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THE AMERICAN SPIRITUALIST PUBLISHING CO.
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"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

To Our Readers!

Success in business is logically and necessarily a result of well directed effort and labor, as growth in the vegetable world, when harmony prevails in the laws and forces developing it. "The worker wins"—always provided that wisdom directs.

As there is no "royal road to knowledge," really and truly there is no such thing as what is commonly and vulgarly called "luck" in business.

Recognizing and studying the laws of *growth* in business, we are determined to keep within their bounds, while we shall promptly respond to every demand for improvement, which the generous support of our friends and our own financial interests will justify. The prosperity of THE AMERICAN SPIRITUALIST demands enlargement, and in this way do we intend "a premium" for every subscriber.

They will get it in an enlarged and improved paper *without increase of price!* We have recently made important business changes, which cannot fail to place this paper upon a *permanent, growing financial basis!*

The Proprietors have organized a STOCK COMPANY in accordance with the laws of Ohio, with sufficient capital, literary and business talent to insure its success.

The paper will be enlarged *four pages* next issue.

This enlargement, together with other matters of a business character connected with the publication, growth and future usefulness of this journal, has necessitated a change in our location, besides securing many advantages, in moving into the new brick block on Prospect Street, No. 41½, where old and new friends will find the office of THE AMERICAN SPIRITUALIST hereafter.

Owing to the extra labor incident to moving, and other causes, no paper was issued last week.

Notwithstanding the success of this paper thus far, which, when all things are considered, is truly a marvel, as well as the still brighter prospects for the future, we sincerely and earnestly appeal to our friends *not* to relax their efforts in our behalf; but if possible, to do still more, thereby assisting us to meet the present necessary expense of enlargement, that we may soon make other and already contemplated improvements.

We are hopeful of making THE AMERICAN SPIRITUALIST answer the great soul-thirst and craving for scientific knowledge, regarding Spiritualism, which the advanced minds of the age are so earnestly demanding.

Friends, will you help us! Now is the accepted time! Your professing to be a Spiritualist don't aid us! Your wishing us success don't help us! Your saying great words for the cause don't assist us. We want money! Our paper eats! It eats money! No other food will satisfy it! Our list can easily be doubled! Let each one get a new subscriber; and no friend need to feel that they must stop with one; a dozen will be quite as acceptable.

Friends of THE AMERICAN SPIRITUALIST! Shall we have such a response from you as our efforts and expense, in enlarging and improving your paper, entitles us to expect?

We wait, and watch, and hope!

American Association of Spiritualists.

The meeting of this association soon to commence in Buffalo, N. Y., is being looked forward to with increasing interest by not only nominal spiritualists, but by all liberal minds free from the trammels of sectarianism and churchianity, the world over. The fact that there are differences of opinion regarding the necessity, basis and plan of operation for a National Organization, is being developed in the various criticisms and articles written in reference to it in the different spiritualistic journals! We are glad to see this, and only regret that a fuller discussion, in regard to the matter, has not been more freely indulged in, and for a greater length of time, previous to the meeting of the Association. We are not of those who fear discussion, we believe in it, desire it, and invite it.

There are perhaps "grievous faults" connected with this Association—they will be corrected. We are for organization first, last and all the time. Not this form, that form, or the other form, specially, but the best form. If the form of this Association does not suit, in adaptation to the necessities of a growing humanity, marching forward to grander realizations of science and knowledge, under the white banner of Spiritualism—let us break the form. And let there be no tears shed, either. It is nature's process. Thus is the useless made useful! Nature sheds no tears over such results. There may be men in the wrong place. They must be put in the right place. Men are of no account, only as they are servicable. We want wisdom, prudence, sincerity, calm deliberation, and unwavering devotion to principle, manifest in that body. Men and women, for this are you invited to assemble in counsel at Buffalo.

Trouble in Zion.

The spirit of arrogance and despotism is as rife in the Church as usual. The Rev. Mr. Cheney, of Chicago, is in open rebellion against the domination of his ordained Bishop, and despairing of decent usage among his loving Christian brethren, very much to the offence of the Church "powers that be," makes his pathetic appeal to the Civil Courts. We hope the law may take cognizance of the case and protect these "Lambs of God" from each other lest they be torn in pieces. It seems the church is one of the most corrupt of organizations. We quote *The Toledo Blade*: "Within the past thirty years we have known more than one minister of blameless life, and of high intellectual character, made the victim of party tyranny and ecclesiastical despotism. It is a common trick with ecclesiastical despots to get out of their way by means of packed courts, and other high handed and irregular proceedings, such men of influence and ability as they find obstructing their designs and purposes. Hitherto they had no fear of law interposing its unpartisan judgment nor laying its firm hand to prevent that species of injustice. We have known men to be turned out of the communions which they had spent the strength of their days to build up, for no other crime and cause than endeavoring to maintain in uncorrupted simplicity and purity, the doctrines and principles of their church against the innovations of corrupt and designing partisans. They had to suffer in silence, their oppressors for the time being, having the power in their own hands."

So the case of Mr. Cheney is not novel, but he has somehow found nerve for manly resistance. The affair is an eloquent comment upon the character of that institution which assumes to announce to the world, the ethics of life and the principles of justice. Certainly there is need of reconstruction; and not in vain are the developments of the present days, in as much as upon them the edifice of the future must have foundation. Spiritualism with its facts and philosophy, when fully evolved, may not indeed make more true that which is absolute, more complete that which is perfect, but "re-affirms the verites of the ages" taking Religion from the region of myth and assumption, and placing it upon the level of the demonstrable and positive. With this overthrow of authoritative mythology, passes the era of priestly arrogance and ecclesiastical despotism.

An Edict Against Witches in Ohio.

"Pierre Rollie, a well appearing but evidently distressed Frenchman, applied to the Mayor of Columbus, Ohio, recently, for protection against witches, complaining that his life was pestered out of him. The Mayor, with a shrewdness entirely unofficial, gave him a paper duly signed and sealed with the city seals, threatening double penalties to witches, by order of Cotton Mather. The plaintiff was pleased and relieved."

Spiritualism has taught magistrates something since the days of that Orthodox Christian Minister Murderer, Cotton Mather. The night of superstition is far spent and we by means of scientific research are emancipated from its horrors. There is a truth however in the idea of being bewitched. Any sensitive person upon whom we fix and keep our thought can but be affected by it; thus we may bless the absent by our love. If we would retain and strengthen the love of others for us we must remember and think of them. Love is a benediction near or far, and we may really send out our magnetisms as angels with healing on their wings, to bless the absent.

The great law of psychological sympathy is but little understood. Doubtless Theodore Parker was in part prayed to death; the envenomed hatred of Boston Christians poisoning the atmosphere. It is not sufficient to keep our hands off our neighbors. We may annoy, distress, and injure them as well as demoralize ourselves, even by our unspoken malice. As our spiritual is, so we are to others, here is the germ of discoveries yet to be made. Learning how we are injured we shall also learn to keep ourselves harmless and unharmed.

Spiritualism in Delaware County, Ohio.

The following notice from the *Delaware Herald* shows that the public are becoming aware of the steady growth Spiritualism is making.

Delaware is the home and stronghold of Methodism in central Ohio, and yet, neither "grace Divine," nor sectarian influence, can stay or stop the increase of Spiritualism. The *Herald* thus speaks of our recent "missionary" efforts in Delaware and Ashley:

SPIRITUALISM.—Believers in Spiritualism seem to be increasing in this county. A fine hall has recently been built, as a place of worship, in Ashley. On Friday, Saturday, and Sunday last, a series of meetings was held, said to have been largely attended. On Monday night last, Prof. A. A. Wheelock lectured in Templar Hall in this place, and was succeeded by a lady who spoke while in a clairvoyant state. She was succeeded by a venerable gentleman, who gave his Spiritualistic experience, and then gave a clairvoyant reading of the character of a gentleman in the audience. Prof. A. A. Wheelock is a very pleasing speaker, and seems very earnest in the cause which he has espoused.

DR. W. A. FLANDERS, well known as the great scientific "Bee Man," has recently treated the sick and afflicted with great success, in Newton Falls and vicinity, by "laying on of hands."

Whether in the science of honey-making or healing the sick, may the Doctor have abundant success.

Necessity for Culture.

How noticeable the difference in our speakers while occupying the public platform, as to the manner and method employed in treating the various questions which come up for consideration.

While some are well nigh painfully methodical, others offend by an entire lack of natural order in the presentation of their subjects. The latter class predominate. Perhaps the fact arises from a previous want of mental discipline. The mind has not been trained to think continuously, connectedly, or with logical sequence.

In cases of trance speakers, it is now universally conceded that the mind of the party controlled, insensibly affects the character and manner of that which is spoken. Exactly to what extent this is true may not be so easily determined. Doubtless in some cases more, in others less; but the fact is everywhere acknowledged.

The prevailing object of public speaking is supposed to be public instruction. In order to make it effectual one ought to consider whether greater good can not be accomplished by complying with the well known rules governing public addresses, than by openly ignoring and violating them.

Generally promiscuous audiences are satisfied if a speaker is earnest and fluent. But however desirable these qualities may be, separately or combined, they do not atone for quality of thought and orderly arrangement of matter, with those who are accustomed to think. They come only as the result of observation, study and practice.

We hold that one who assumes to be a public teacher, whether he or she is tranced or otherwise, and who expects to successfully maintain and grow in such a position, must possess certain natural or acquired qualifications. These essential requisites include not the substitution of habitually made general statements, involved and confused, in place of statements clear and simple: nor a rambling, rhapsodical style for one that is specific and straight-forward; nor allows zeal to supply the office of properly digested and assimilated knowledge. We have heard speakers announce their subject and not make reference to it afterward in all that followed. The hour's talk or more would have applied equally as well to some half dozen other subjects as to the one mentioned. Again, we know of parties who usually exhaust their subject in one discourse.

The highest art, however, seems to be that which depends upon the three-fold combination, to please, to instruct, and what is perhaps more valuable than all else, to arouse the faculties of the mind by an original power to suggest.

Above all question our lecturers, conscious or unconscious, inspirational or normal, necessarily deepen and widen their channel of communication and improve their power of imparting by regularly devoting time and studious attention to intellectual culture.

Other things being equal, this is the only "royal road to knowledge."

B

Our Next State Convention.

The third Annual State Convention of the Spiritualists of Ohio, is called to meet in *Akron*, September 10th, 11th, and 12th. The call gives such a liberal representation to our Societies and Lyceums that we may look for a larger State Convention, than has ever before assembled in Ohio, in the interest of spiritualism. We have had only two Conventions since the organization of the State Society; to which all local Societies and Lyceums, are auxiliary—thereby inviting all, in a common object and a common purpose.

Both the previous Conventions were exceedingly harmonious, earnest and efficient. They were the projectors of an organized form, by which spiritualism as an organic force, could express itself and make its power felt amid the decaying and rapidly perishing forms, of a vain-glorious, boasting, self-righteous theology. There are highly important, and grave questions for this Convention to deal with. The best minds and truest friends of our cause, through the State should

be present. We claim that spiritualism rightly understood, embodies and represents the growth, progress and every living interest of humanity in the present and its endless future? Then the query naturally comes how can such a power and force in the interest of mankind best express itself? We are thus brought face to face, with our necessities, and are made to see that the great work of this glorious age—the needed work for *real men and women* to do—the work spiritualism is doing—is not only destructive but constructive! This brings us to study the utility and necessity of forms! Forms are beautiful! Nothing can exist without form! They are the primal necessity of being—but, it may be urged—"some forms are not beautiful!" Is the objection true? Is the lack of beauty in the form, or in our want of appreciation of it—or capacity to comprehend it? The latter is doubtless to often the case; Hence, the fanatical cry upon the part of some against every attempt at organization among spiritualists! Admitting the idea that all forms are useful and beautiful—for no form can be truly beautiful, only in the degree in which it is useful—endless variety is twin sister to form. Some forms are beautiful in budding, others in growing, others in full bloom, others are covered most beautiful in decay. Such is the chief beauty of old and present orthodox religious forms. They are all over with the mildew of times never failing blight! Even the gentle Nazarene is made to say: "I came not to bring peace but a sword!" So said spiritualism, that was its first work! It brought the sword of division! It hewed assunder the bands of religious superstition that bound human souls, until enough men and women were absolutely free from church thralldom, to give the angels a "foot-hold," on this planet for manifestation! Therefore, plainly enough, old forms, however beautiful, useful and good, they may have been for the past are no longer of much service to humanity for the present.

But the necessity for some practical organic form, for spiritualists to unite in for growth, development, and to realize their claim of the progress of humanity, while "in the flesh," is as apparent as the necessity of form for a beautiful flower or a full grown tree!

Spiritualists of Ohio? our work is constructive! Let us not only clear away the rubbish of "Old Theology," but let us build grandly, and if in earnest, we shall doubtless "build wiser than we know," for we shall have the wisdom of the angels to aid us! Matters of great importance will come before this Convention! To it logically belongs the sacred duty of carrying forward the glorious work of organization of spiritualism in Ohio, so nobly and successfully commenced! The whole field of the "missionary work;" which thus far, considering the obstacles to overcome and the want of adequate means to engage a greater number of competent workers, has been a wonderful success, is to be surveyed—providing for further organization of societies and Lyceums—the further and more extensive spread of spiritual literature—in fact a more complete adjustment of the whole machinery of this new organization for effective work, is the task before our next Convention. We hope the friends will come from every fort of the State, with their best thoughts, and make this meeting a grand success.

II

Notice.

Northern Wis. Ass. of Spiritualists.—The Annual Meeting of this Association will be held, at *Oakfield*, Fon Du Lac county, Wisconsin, Saturday and Sunday, 25th, and 26th, of September. Good speakers will be in attendance.

R. Z. MASON, Pres't.

L. D. NICKSON, Vic.

RUTH A. FLORIDA, Sec'y.

Grove Meeting.

The Spiritualists Grove Meeting at Independence, last Saturday and Sunday, was well attended, we are informed, and to those present a most enjoyable meeting. Addresses were made by R. P. Wilson of New York, Mrs. Clark of Detroit, Dr. Newcomer, Clark and others of Cleveland. The meeting was presided over by Mr. Gleason, who seems to have a happy faculty for organizing pleasant Grove Meetings.

Next Issue.

An account of dedication of Hall at Ashley, and our pleasant, flying missionary trip to Delaware, Westerville, Mifflin, Worthington, Columbus and Springfield, unavoidably crowded out, will appear next week.

Spiritualism of Jesus.

The tendency of all orders in nature is to individualize something perfect. Many minerals assist in the organization of a crystal. There is one bird superior to all the rest for song, one for plumage, one for beauty. The lion is king among beasts; the whale among fishes; the anaconda among serpents. Human voices have their representative heads; Zoroaster for the Persians; Chrishua for the Hindoos; Jupiter for the Greeks and Romans; Nahomet for the Arabians; Jehovah for the Hebrews; Jesus for all divisions of Christendom.

Somewhere in the grand progress of humanity, there must be superior characters in religion as there are in politics, mechanics, jurisprudence, medicine and all secular industries. Why not moral heroism as well as military? Is there not something creditable to mankind in this worship of excellent greatness? Is it not lurid selfishness to lessen the beautiful idealism that we have so lovingly clustered around the character of Jesus? When we view such a standard as attainable by us, certainly the more exalted we make it, conscious then all things have possibilities of perfection, the more lofty and ennobling are our purposes in life, and the more hallowed is our influence; for "as a man thinketh so is he." In Jesus we have the welcome love-child, spirit-begotten, spirit-guided. Effort is proportioned to cause. The vastness and grace of a tree is in its roots, as its seed was, and as the soil in which it grows is. Jesus was loving, because love begat him; he was moral, because the intention of his existence was based in integrity; he was beautiful, because heavenly ideals were conceived in the mind impressing themselves upon the future man; he was angelic in his associations, because the angels veiled him early in the love-light of their own purities.

Ratiocined to this beginning, see how natural his spiritual career! Mediumistic, imbibing thoughts from the volumns of wisdom easily as a flower the sunlight, he reasons with the Doctors of Divinity, and confounded them. Master wise spirits, attached to innocence, can impress these all spiritually organized children.

What a sweet recognition of the mediumship was the descent of the spirit at his baptism, in the form of a dove! In our tame material philosophy we are apt to call that "airy nothing" which hath not "flesh and bones;" when, in fact, flesh and bones are but the shadows, the clothing of the more substantial, or spirit. An ideal is a real entity. Thought is the sunbeam of mind and mind is as real as God. What if the dove was but the psychological impression of the ministering spirit? It was the real bird of heaven. This love-bird comes to every heart that is pure, sunny, innocent.

Jesus had a mediumistic battle with selfish, or "evil spirits," as all of us have, to test our moral courage. By becoming their tool, he could have had riches, honor, fame, kingship; but he preferred humility, principle, self-denial, martyrdom. Had he yielded, all his greatness would have crumbled, and the pathway of humanity be more dark and thorny than it is.

When was he entranced? Before the motley crowd to destroy the moral efficacy? No! On a mountain, secluded from the world with those he loved—John, Peter and James to form the circle. It is well to remember this. Display of mediumship links the affections with the animal, and the moral influence is neutralized. Retirement with those we can trust, for transfiguration, glorifies our mediumship so much the world will know it soon enough for its good.

There is a grandeur in his healing, for it gave health to the soul as well as body, and left no sensuous stain, but a higher, holier condition. The bread he gave the hungering multitude fed the soul too. His struggles in Gethsemane was the victory of the heroic martyr, when he said, "Not my will, but thine be done!" His crucifixion was morally sublime; for it was not welcomed to be a "game-man," but endured for a principle—a martyrdom for truth. That was a crowning virtue when he blessed his torturing enemies—"Father, forgive them!"

We do revere the Spiritualism of Jesus. It is natural, unpretentious, unselfish, unalloyed. It is pure, self-denying, moral, angelic. Wise are we, if we study his example! Holy and happy are we, if we follow it!

*

Fertile Indolence.

There are those, however, who seem to think that days given to absolute inactivity—or, at least, merely to what pleases—are altogether wasted. To them the *dolce far niente*—the indolent luxury of lying by the hour on beaches to watch the waves, or stretched upon the grass under the shady elm or maple, or of wandering lazily along a pleasant stream with a fishing-rod, or of riding or walking with genial friends through rural scenery in the summer twilight—is just so much precious time expended in culpable self-indulgence. Such persons labor under a very great mistake. Rest, as an essential condition of effective labor, is one of the most obvious and imperative demands of natural law. The Mosaic institutions, in addition to the sabbath and the Sabbath, gave man and even the producing earth rest, by forbidding to sow or reap in every seventh year. The Savior himself called his disciples to turn aside into quiet retreats and rest awhile. Our very machines must sometimes stand still and be cleaned and oiled. Inexorable is the necessity that the vital force, continually expended in the work of life, should be recuperated by the occasional cessation of exhausting effort. This makes the giving a due proportion of time to refreshment and repose a positive duty, not less than toll itself.

But more than this. Doing nothing, at the fitting time is a fertilizing process. Wisdom, as well as power, is the fruit that it legitimately yields. Richer ultimate results have often flowed from hours of leisure than could have been secured had the same hours been devoted to laborious thought and study. A certain almost passive quietness is one of the conditions of that spontaneous energy of the soul which originates its finest thoughts, renders it most fertile of invention, and prompts its highest aims. We recognize a genuine insight and a great truth in the following stanzas of Wordsworth:

Not less I deem that there are powers
Which of themselves our minds impress;
That we can feed this mind of ours,
In a wise passiveness.

Think you mid all this mighty sum
Of things forever speaking,
That nothing of itself will come,
But we must still be seeking?

Then ask not wherefore, here, alone,
Conversing as I may,
I sit upon this old gray stone,
And dream my time away.

* * * * *
As those waters are purest that gush up of themselves from hidden springs, so it is apt to be with the thoughts and feelings which well up within the healthful soul; when, free from every kind of outward pressure, it is determined by its own inward law.—*Rev. Ray Palmer, D. D.*

Passivity is one of the prime conditions of spiritual influence. We are indebted not only to the spontaneous working of our own mind at such happy intervals, but the feet of angels stir the waters of our thought; and the springs of feeling overflow in the full tide of poetic emotion.

That which "of itself will come," is often the influence of the good and pure spirits of the supernal life. "An idle mind is the Devil's workshop;" but aspirations for the good bring angels to labor there.

Being is great as doing; and labor and waiting equal virtues.

"Each thing in its place is best;
And that which seems but idle show
Strengthens and supports the rest."

What is Color?

BY J. W. W.

Color is light decomposed. Light which is white in itself is composed of three colors—red, blue and yellow. These are called primary colors, as they cannot be decomposed or resolved into any other colors. These three combine with each other and produce purple, orange and green. These are called secondary colors, as they result from the mixture of two colors only. The three colors combine in different proportions, producing what are called tertiary colors, or mixtures of three, and produce an infinite variety of tints and hues. Light is principally from the sun; combustible substances while burning yield more or less, and free electricity a small quantity. All other objects having no light of their own, are seen wholly by what light they borrow from illuminating bodies. A portion of it is absorbed while the reflected portion gives the object its color.

A green tree absorbs the red portion of light and reflects the blue and yellow, producing green. An orange absorbs the blue and reflects the yellow and red, producing the orange tint. A bunch of Concord grapes absorbs the yellow rays, reflecting the blue and red, thereby producing purple. A red dress absorbs the yellow and blue colors, reflecting only its own hue. A yellow flower absorbs the red and blue. The beautiful blue sky absorbs the red and yellow rays, reflecting only the pure azure tint. All the vast variety of colors which so much delight us, proceed wholly from this

property of objects to absorb or reflect one or more of the simple primary colors.

Were there no color everything would appear a dull, monotonous quaker grey. There could be no charming colors at sunrise or sunset, no blue sky, no beautiful colored flowers. Every bird or butterfly would be of the same hue. Green leaves and red fruit would be nothing but grey, and we should lose all the enjoyment we now experience from the presence of an infinite variety of colors, to say nothing of the difficulty we should have of distinguishing one object from another.

The perception of hues depends upon the organ of the brain called "color," located directly over each eye beneath the eyebrows. When very large the person is keenly alive to every hue and tint he meets with, and enjoys exceedingly a display of harmonious coloring in Nature, paintings, furniture, dress and decoration of every kind, and is much annoyed with incongruous combinations of colors. A person with "color" small cares nothing about it, never looks at pictures or any beautiful hues in nature; scarcely knows one color from another, and is considered *color blind*.

The phenomena of color in the external world and a faculty in the human mind to perceive and enjoy its blessings, is a beautiful example of the infinite wisdom and beneficence of the Creator in adapting his creatures to the splendors of his works.

The cultivation of this faculty within us is one of the most delightful occupations of the human mind, and furnishes one of the most charming employments in which we can become interested, not only for the present but for the future, as all the improvement we can acquire while in the mundane sphere is a sure stepping-stone to the grander and more sublime displays of color, which are to be unfolded to us in the future life, where colors never fade, but continue to grow brighter and more brilliant throughout the infinite ages of an eternal progression.

Spiritualism Among Savages.

Among savage animists it is to be observed that there always arises a class of professional conjurers who live in special intercourse with the spirits, and perform wonders by their aid. One of the old Moravian missionaries, a century ago, gives an account of the way in which the Greenland sorcerers used to go on their spirit journey to the other world. When the angekok has drummed and writhed about for awhile, he is bound by one of his pupils, his head between his legs, and his hands behind his back. The lamps are put out and the windows darkened, for no one must hold intercourse with his spirit; no one must move or even scratch his head, that the spirit may not be interfered with; or rather, as the old missionary says, that no one may catch the old sorcerer at his trickery, and there is no going up to heaven in broad daylight. At last, after strange noises have been heard, and a visit received from or paid to the spirit, the magician appears unbound but pale and excited, and gives an account of his adventures. The Ojibway conjurers also do this untying trick; and across in Siberia the shamans practice the same coarse juggling. The shaman sits down and is bound hand and foot, the shutters are shut, and he invokes the spirits; all at once there arises a ghastly horror in the dark—voices are heard in different parts, and a rattling and drumming on the dry skin the shaman sits on; bears growl, snakes hiss, squirrels leap about the room. At last it is over, and behold, in walks the shaman free and unbound from outside. No one doubts, says Castren, that it was the spirits who were drumming, growling and hissing in the yurt, and who released the shaman from his bonds. The unbinding trick is not unknown in English folk-lore, and it is needless to point out the similarity in the exhibition of the Davenport Brothers.—*Appleton's Journal.*

INDUSTRY generally achieves more than genius.—One works, the other waits—one does a thing, the other is going to do it when the inspiration comes. Inspiration promises to come soon, but, like those of some of the ladies, the promise is—nothing more.

WHEN a spirit comes to you saying "I am the soul of such a one." Give no heed for it is the devil.—*Archbishop Crammer.*

So sure as we see men, so sure we are that holy men have seen angels.—*Bishop Hall.*

He who, outside of pure mathematics, pronounces the word *impossible*, lacks prudence.—*Arago.*

Spiritualism Needed.

"The Laboring Man's Convention" at Virginia City, Nevada, have recently made a display of stupid ignorance, which must be very reassuring to all those who hope for the everlasting subserviency of the working-class. They have issued from their Convention a mandate that no "Asiatics" shall be allowed to emigrate to or be employed in their vicinity, upon penalty of "bloodshed and ruin." Probably very many of their Convention are men who, a brief time ago, were shivering and starving in over-crowded and oppressed Ireland. To day they would deny to others as poor as they were, the welcome they received. We remember a cry we never liked, "America for Americans." Having opened our Eastern gates to Europe, is America to endure from those she has fostered dictation as to who shall help buildup her greatness in the future?

Laboring men must learn to defend the cause of labor and laborers, irrespective of race or color. It is a matter of principle, not of persons. Until they have enough *Spiritual Philosophy* to do this, they will waste all their power in quarrel and competition among themselves, and become more than ever blind Sampsons, grinding in the prison-house of the Philistines of capital. Proscriptive Christianity has taught us to despise Asiatics as "Heathens," but when the time comes that they are capitalists and employers in this country, as they soon will be, then the hostility of those now opposed will disappear and the truth be recognized that "America is an Asylum for the world," and that "There's bread enough for all."

Spiritualism links the *worlds* in one, and over the tribes of men waves the snowy banner of Peace and Fraternalization.

The great task of the hour is education, to impress upon men's minds the practical bearing of the truths of which the angels are the teachers, until Justice and Reason banish Violence and Ignorance.

Morality of Spiritualists.

Does Spiritualism engender and develop social corruption? Never! Angelic thoughts, spiritual illumination, communion with the gone-before, association with those we purely love, never can make us worse, but infinitely better. If the sunlight attires the floral kingdom with beauty—spirit-light attires humanity in the purities and moral glories of angelic life.

Are Spiritualists thus morally beautiful? We have no piety to boast of—we ought to be certainly more spiritual, more like the angels with whom we walk. Whatever corruption there is among us is not morally attributable to our religion, but the want of it. One thing is quite noticeable, that, as a general rule, whenever a Spiritualist wallows in the mire of sensualism, his downward tendency is of church origin. Often when men and women are held to social decency only by fear, they shock us with excesses when that fear is removed. A lustful heart, though draped in ecclesiastic silks, is no blacker before high heaven when its foul affection comes to the surface.

If Spirits have anything at all to do with such hearts, it is to probe them, to burn them out as a foul house. But sensuality is not spirituality—vice is not virtue—hell is not heaven.

Spiritualism is turning the world inside out. By its force we see what we are in our inner life. But Spiritualism, *true* Spiritualism, never makes a person worse—never. The world to-day is as much better for its advent as light is better than darkness. B.

Divine Displeasure.

Some "religious" writer for a "religious" paper has discovered that the death of the Rev. Mr. Halleck, who was one of the victims of the late disaster on the Erie Railroad, was "a manifestation of the divine displeasure against his habit of smoking. He was in the smoking-car. If he had not been a smoker he would not have been there. If he had not been there he would not have been killed." What can be clearer? This sage conclusion is not to be wondered at when the Young Men's Christian Convention has just seriously raised the question whether the use of tobacco should not debar a person from becoming a member of a Young Men's Christian Association. The Divine displeasure is abundantly manifested against every violation of the laws of nature by a law as immutable as those which govern the seasons, but the idea of mixing up the use of tobacco, or wine, or anything else that men eat, drink, or wear, with their religion, is so absurd that we scarcely have patience to denounce it. It is a part of that bigotry which violates the sacred claims of religion, and multiplies scoffers. The use of tobacco may be foolish and vile, the use of strong drink may injure every person who indulges even moderately, but that either has anything to do with religion, or with calling down Divine vengeance in a railroad accident, is a notion as absurd as any which is laughed at as one of the follies of the night of time, when ignorance and superstition were the levers by which the world was ruled.—*Boston Herald.*

The First Grave.

I was standing, the other day, on the summit of Haystack Mountain, looking off beyond and below me. Near me I saw a small grave. It was covered with the wild flowers that are so abundant in Colorado. At the head of this little mound was a board smoothed and rounded at the top. The name and age, in black letters, was all I knew just then of the little sleeper. I wondered who made a grave in so lonely a spot and why it was made there. By-and-by one of our party, Mortimer H—, came my way. I called his attention to the grave. "Oh, yes!" he said, "I buried that child. It was the first grave in this part of the Territory." Mortimer observed my curiosity in the matter, so he told me the history of the first grave. He said:

"When I came to the Territory there was no woman here. We did our own cooking, washing, making beds and aided in taking care of the sick. One day an emigrant train came along. It was from New Hampshire. The women and children were all sick. One night word came to our ranche that a child belonging to the emigrants had died. Charley and I went over to assist in the burial. The mother was trying to fit out a couple of young boys for the funeral. Charley and I made a coffin, and then proposed making the boys some pants. They were cut and basted. We staid all night, sat up with the dead child, and, by the light of a tall candle made the clothes. The button-holes were not well-worked but they answered a good purpose. In the morning we came up and dug the grave. There was no cemetery here then. The child's mother wished it buried here on the mountain, thinking it never would be disturbed. In the afternoon we got word to the men, who lived within six or eight miles. They all turned out to the funeral. Just as the sun was going down behind the mountain we stood around the little grave with the emigrants. A good man among us said a few comforting words to the mourners, then we sang a hymn, and filled the grave. My father had the head board painted and lettered. It is a simple slab, but it reminds us that the spot is sacred. No one steps on it and no one picks the flowers that grow there. The emigrants turned heavy-hearted from the grave. It did seem hard to go away and leave the little one alone in the mountain.

In a few days these emigrants moved on to California. It is the last I ever heard of them; but I presume they often think of this little one left here on this mountain side."

Yes, Mortimer, the emigrants no doubt do think often of the little grave in the mountain. But in remembering the aloe-cup given them here to drink, they remember, too, the generous hands and the genial hearts that lifted the burden and let the sunlight into their darkened lives; they remember you with blessings.

The emigrants have gone to California; in a few days I shall follow them there. I wish I knew the name and whereabouts of the dead child's mother, I would gather a few wild roses and blue bells from the lone grave and take them to her as a memento of their darling whose mortal dust rests on a Colorado Mountain.

H. F. M. BROWN.

BURLINGTON, C. T., July 10th.

An Inspiration.

Spiritualism came in our day and generation, without the blowing of trumpets and beating of drums; came humbly and modestly, like all great, important and epochal events. It has pursued the even and uneven tenor of its way, until now it is recognized even by its bitterest opponents as a dominant and augmenting power in the land; recognized as having begun a revolution in human thought, already visible in literature, medicine, art, science and in religion. And it is destined to go forward conquering and to conquer, turning and overturning, until the spiritual truths it came to teach shall be everywhere recognized and accepted.

Its work is destructive, constructive and reconstructive. It came as a regenerator, an educator and a consoler. It already has been and is to many, and will be to many, many more, a holy Comforter, the veritable Spirit of Truth.

At first it came to the head, convincing the understanding, thus enabling it to speak as one having authority; came to deepen, and widen, and enlarge the boundaries of man's mental vision. Next it came to bring comfort to the heart; to bring joy to the mourner; came to enrich by intensification man's affectional nature; came to prove the dearest and greatest of earthly blessings—the continuity and perpetuity of human

love, through and over death and the grave. And lastly it came to the spirit of man; came with its magnetic processes of illumination and purification; came, inspiring, refining, and baptizing all.

Amid the Sahara of mortal pilgrimage, are not these interests worth bidding it welcome? worth rejoicing over? worth imparting and extending the knowledge thereof? Through the mists of its surroundings, consequent in part upon the imperfection of media—consequent in part upon a lack of correct knowledge even by those who profess to know most about it, you are emphatically advised by mortals and immortals to separate and appropriate only the good, the beautiful and true, assimilating it with your daily thoughts and life, that you may grow up in the stature of perfect manhood and womanhood, even unto the stature of angelhood, while yet dwellers in the flesh. Man can and must match with angels. It is his high and holy prerogative to call down grace from love, and light from truth, which impregnating shall angelize him.

There are two perfectly distinct modes in which the influence of the highest truths may be increased; the one is to remove, as far as it may be done, the prejudices and perversions that have been amassed around them.

The other method is, forgetting any incidental causes of destruction, to hold forth in its native brightness the substance of these truths.

ISAAC TAYLOR.

Absolute Truth.

It is a divine wonder, increasing with every age, that the Bible has never been convicted of error. If it could have been it would have been by this time, considering the multiplicity of tests and crucibles with which it has been smelted, and exhausting experiments both by friends and enemies that have been tried upon it.—*Rev. George B. Cheever in N. Y. Independent.*

If there is one thing more remarkable than another, in connection with Christian Theology, it is the unblushing impudence of its D. D.'s and other magnates. The Bible never convicted of error? Tail of the whale that swallowed Jonah! Feathers of the quails that lay about the camp of Israel, six feet deep and a day's journey each way, (*Num. xi:31*), what a whopper! "Never in error!" With coolness unanswered, with the authenticity of the Gospels disproved, and the Bible Society refusing to publish a new translation, for fear of making known the mistakes it has circulated already! "Never in error!" While not a schoolboy believes the astronomy of Genesis, or the mathematics of Numbers! While scores of sects quarrel over its Theology, and countless hosts of thinkers and scholars as competent as any Cheever, discard in toto its every claim thus made.

In the early history of the Christian Church, the D. D.'s and prelates of the day, all agreed that it was laudable to lie for the service of the sect. Do Reverend gentlemen now suppose "A lie well stuck to is as good as the truth?" It might be inferred from their arrogance. Just such assumptions as this intensify the disgust of free-thinkers, and inspire to renewed effort in the cause of human enlightenment, until even the Doctors of an absurd Theology shall confess its mortal sickness, mankind rejoice in its death, and Angels celebrate its joyous obsequies.

A gentleman in California has in his possession a surveyor's instrument, on the front lens of which is plainly to be seen a beautiful landscape with all the varied hues of nature. The owner of the instrument vouches to the date when this painting, by some unknown law of nature, was done. Some fifteen years ago it had been in use, and was left standing on the plain, in a scorching mid-day's sun, fronting a woodland. When again used, a correct picture of the fronting woodland, with all the various colors of the landscape, was photographed on the lens and has remained unchanged to this day. Ex.

"PRISONER, have you heard the complaint for habitual drunkenness; what have you to say in your defense? "Nothing, please your honor, but habitual thirst."

BEAUTIFUL IN OLD AGE.

How to be beautiful when old?
I can tell you, maiden fair—
Not by lotions, dyes and pigments,
Not by washes for your hair.
While you're young be pure and gentle,
Keep your passions well controlled,
Walk, and work, and do your duty,
You'll be handsome when you're old.

Subterranean Developments.

A correspondent of the Lewiston, (Me.) *Journal*, gives an account of a search for the buried treasure of Capt. Kidd, a Mount Desert, by a man who imagines that he has had a message from the Spirit Land. The writer says: "The man has been prosecuting his fruitless search since a year last June. He says that he was directed by the spirits to dig eight feet and he would find the cover to a cave containing concealed treasure. He excavated five feet and found solid ledge. He says that this staggered his faith a little for the only time in his weary task; but the spirits gave him a new revelation, telling him to dig in another direction until he found a gutter. He obeyed the command, and found what he terms a gutter, constructed of mortar, but which more sensible individuals call a seam in the ledge. He followed this seam ninety feet; then was ordered to dig in another direction until he found another seam or gutter, which he says he did find. He says he don't know why the spirits have placed such obstacles in his path, but is evidently satisfied that they are all for his good. He is now impressed with the idea that the spirits won't allow him to search much longer, but will commit the task to other hands to complete. Before the man embraced this delusion, he was a good blacksmith."

When the mind becomes, as many minds do, afflicted with a mania for aggrandisement, and we seek "to spirits that peep and mutter," for aid, perverting the natural means of spiritual satisfaction, to the service of avarice; it may be expected that we shall enlist spirits of our own condition in our enterprise. Hence confusion, loss, disappointment. Advanced and reliable spirits are not often engaged in business for mere pecuniary benefit. Still, through that which has been incidentally learned from spirits, fortunes have been achieved; but we question if as many have not been involved in loss as have been enriched, by following special advice in this particular.

When the desire for gain is really made pure by a high and noble motive, there may be safety in the co-operation of those of the supernal life, and their hints become the secret of success. But it does not follow that every addle pate can enlist the armies of Heaven to carry out the schemes of a personal selfishness or folly.

Thanks.

One of our public and private friends, in forwarding us money for subscriptions received, says:—"I have publicly presented the claims of THE AMERICAN SPIRITUALIST and solicited subscriptions for it at the close of my lectures. I found one man here, a so-called Spiritualist who did not take a paper of any kind, and I felt quite ashamed to see him pretend against the truth that he could not spare the \$2.00.

If the class of Spiritualists, of whom this man was a representative, but did their duty towards their own newspaper publications, these educators of the people would not lack the need which is so eminently their due. Then the difference between them pecuniarily, would be that of flourishing instead of languishing."

If our friends everywhere would but heed the sensible advice of this public exponent of our philosophy, and who by her disinterested efforts in our behalf has proved herself "a friend indeed," we should be enabled to immediately increase the usefulness of our paper four-fold.

We are under obligations to many of our public speakers, for their special pains and support in extending the circulation of THE SPIRITUALIST. Accept our sincere thanks, kind friends, for past, present and the promise of continued favors.

Old Dogs and Old Tricks.

Several countries of Continental Europe are at present considerably agitated by the question whether the public schools are to have a sectarian or unsectarian character. In many towns of Bavaria a popular vote is taken on the subject. The Catholic Bishops and part of the Protestant clergy are making extraordinary efforts to influence the people in favor of sectarian schools, but the vote of the people in nearly all the towns from which returns have been received has thus far been overwhelmingly on the other side. In one town, Neurstadt, 960 Protestants, 545 Catholics, and all the Jews voted for unsectarian schools, and only one Protestant and one Roman Catholic against. Similar votes are reported from a number of other towns. In Austria, the control of the public schools is now no longer in the hands of the Church, but of the State Government, which is determined to organize the whole public school system on an unsectarian basis. In Holland, the recent elections to the second Chamber secure a considerable majority in favor of maintaining the present unsectarian character of the public schools.—*N. Y. Tribune.*

Our Public Schools have been of "New England make" and while the fact is a warrant of many excellences, it has involved the evil that text-book schools and teachers have been alike sectarian. Until lately the whole system has been a method of Protestant propaganda. Hence in part the opposition of Papists who would abolish such schools and establish others equally demoralizing. Spiritualists and Liberalists should be watchful to prevent such action. The Protestants now favor free schools, but when they entirely lose their sectarian character they will become indifferent and were the schools as full of popery as of puritanism would seek to destroy them as papists now do. Thus as ever between the dying-thieves of rival churches the Christ of progress is crucified. The public schools must be purified from sectarian taint and dedicated solely to secular education. No Bible or Koran, Veda or Shasta, is a proper text-book. All should contribute to its support if only as a measure of policy, and all those children who attend no school should be compelled to become educated. Ignorance is crime!

"Charm."

Mine is the charm, whose mystic sway,
The spirits of past delight to obey ;
Let but the tuneful talisman sound
And they come, like genii hovering round.

Moore.

As I have before stated, this term is supposed to come from Carmen, a verse or song, because anciently it signified a secret power exerted by singing or shouting. The results supposed to come from, the charm, always followed through the exercise of one or more of the external senses, a fact that should never be overlooked in our attempts to arrive at the true philosophy by which all such results are induced. Were there any such "force" "passing" from the "eyes of a serpent," as has been supposed, "into the eyes of a man," by which he is said to have been "charmed," precisely the same effects should follow in cases of total blindness. But no such case was ever known. And hence we find, always, that it is only persons of a certain idiosyncracy, that are "charmed," and whenever the charm is felt, it is self-induced through the external senses. The notion that a snake has the power of "passing a force," into the human brains, in the way proposed, by some people, is simply absurd; a notion that ignorance has handed down to us from the barbarous ages of the past. In the bible (Jer. 8: 17) God is said to have threatened to send among the Jews, "serpents" and "cockatrices," to bite them, which they "could not charm." And the Hebrew "Choker" "translated in Psalms 58: 4, charmer comes from a root that signifies to join, to put together, certain unintelligible words, which formed the charm or spell. And the Methodist commentator Dr. Adam Clark, gives an account of a "charmer" he met with who had the reputation of curing diseases, by repeating the following gibberish. The "charmer" was about to engage in the cure of a horse, affected with *farcin*. With a grave countenance, he stood before the beast, and, taking off his hat, he muttered these words:

Murry fin a liff cree,
Murry fin a liss cree,
Ard fin derio dho
Murry fin firey see
Murry fin elph yew."

This charm he said had been taught to him by a woman, and to be successful, it must be communicated by one of the opposite sex, and the ceremony had to be gone through with nine mornings in succession before breakfast!

The Prince of Roman Poets, gives the following description of a priest who excelled as a charmer. As rendered by Pitt, it is as follows;

Umbro, the brave Morufian Priest was there,
Sent by the Marsian Monarch to the war.
The smiling olive with her verdant boughs,
Shades his bright helmet and adorns his brows,
His charms in peace the furious serpent keep
And lull the enamored vipers race to sleep.
His healing hand allayed the raging pain,
And at his touch the poison fled again.

Virg. Aen. 7. Vir. 750.

The term "charm" is used to designate some physical body worn about the person, to keep off the witches, or disease. A. J. Davis, recommends a "horse chestnut" to be carried in the pocket for the cure of piles.—Har. of Health p. 247,

And people have been known to wear pieces of coin about the neck as a charm against Scrofula. It is said that in his youth, Sir Matthew Hale, stopping at a house where a girl had fits, he gave her a piece of paper, with directions that she should have it about her person as a "charm" for the cure of her complaint, and twenty years afterwards, that same girl was accused of witchcraft, and that "charm found on her person, was produced and received as evidence of her guilt, by Hale, and upon which he gave judgment against her, and she was hung as a witch. Many years ago I knew a Methodist Minister, (Kelly Hibbard) who acquired fame in the sale of his "pills," in each one of which there was a "charm," and he once remarked to me, that a good Methodist sister, who had used his pills had declared to him, that she knew that there must be a "prayer" in each one of them." And why not? We are told that "in fascination a force passes, as from a magnet to a needle." And so we are told that this "force" may be communicated to pills, and to paper, and a regular business carried on in the manufacture of "magnetizing" "pills," and "paper!" And here let me state again the point to which I beg the readers, attention. It is this:

In no case has any result ever been produced by the "charm," or by "magnetized paper," where there was neither *faith*, nor *hope*, nor *fear*, in the mind, or in the heart, on which the charm was exerted. No such cases are upon record, none have ever been known. Reptiles and insects may be trained to obey the laws of association, and so may beasts be controlled by *fear*, and learned certain *habits*, and in this way we may account for whatever power man has ever exercised over the brute creation. By these laws of association and memory the ox knows his own, and the dog recognises the track of his master. And if any human being ever was really "charmed by a snake," I am sure that such a result, must have come on through the sense of fear. Certainly you would not say it was from a sense of the beautiful?

In another paper, if the Editor please, I will give you my views of "Force."

LA ROY SUNDERLAND.

QUINCY, MASS., Aug. 1st, 1869.

Dress Reform Pic-Nic.

We are in receipt of a notice, from Mrs. J. H. Stillman Severance, M. D., of a "Basket Pic-nic," in the interest of the friends of Dress Reform, to be held at Punderson's Pond, So. Newbury, Wednesday, Sept. 8th.

Mrs. Severance will deliver an address upon the subject; good music is promised for the occasion; and those who desire can enjoy a Dance in the evening at Freeman's Hall.

Now that we have given notice of the meeting, will not Mrs. Severance, and Mr. and Mrs. Allen of South Newbury, see how many subscribers they can get at the meeting for the American Spiritualist, thereby increasing and extending the usefulness of a journal that has the courage to advocate Dress Reform and all other reforms?

Lyceum Pic-Nic at Ravenna.

The first Union Lyceum Pic-Nic was held at Ravenna July 30th, and was participated in by the following Lyceums, viz: Cleveland, Ravenna, Akron and Alliance. Each Lyceum was well represented. About one hundred and twenty-five men, women and children, went from Cleveland, counting our little Helen, the "young Missionary," who was the youngest Lyceum scholar present, not yet two months old.

The Ravenna Lyceum met the other Lyceums at the depot, with the Ravenna Brass Band, and escorted them to the Fair Grounds, where the tables were prepared for dinner. On their way through the village, they marched around the square in front of the Court House, filling it on all sides, and making a fine appearance with their flags, targets and badges. It was quite a novelty to the people who filled all the doors and windows, and every available space, to see little children keep such step with the music, and march in such good order. As I passed along, while they were marching around the square, I heard numerous remarks made by the lookers-on. One gentleman said, "Just think of it! Those are all Spiritualists!" Another one—"Don't those little shavers march splendidly?"

After all had partaken of their dinners and rested a little, the four Lyceums were formed in order by their Conductors, and read some beautiful Silver Chain Recitations in response to Mr. Wheelock, who led them in the reading; sang a few sweet songs from the Manual, and went through with some of the Gymnastic Exercises and Wing Movements. It was remarkable how well they read together, showing the uniformity of their training, in that respect at least.

After these exercises, some recitations were given by the members of the different Lyceums and a few of the little girls sang some songs. One little girl from the Alliance Lyceum, only four years old, sang a sweet little song, and she did it very prettily, indeed. The speaking and singing was all creditable to the different Lyceums, and showed that those who had them in charge had trained them carefully in those things. After listening to a few remarks from Mrs. Thompson, they were dismissed to enjoy the rest of the afternoon, each in his or her own way. Quite a number chose to dance on the green, to the excellent music discoursed for them by the Ravenna band.

At six o'clock we all left for home, well pleased with the day's enjoyment. Every one seemed happy, and I do not remember that I ever attended a similar gathering, where there was so much general satisfaction expressed, and everybody was glad they went.

As the Lyceums left on the different railroads, there was a general waving of handkerchiefs as long as they were visible, and all seemed anxious for the time to come for another Union Pic-Nic, which we have no doubt will be participated in by more Lyceums. I hope they may all be as successful, and give as much pleasure to the children as well as older people, as this first one did.

MRS. A. A. WHEELOCK.

Good Seed will Bear Fruit.

The following letter which we publish, fully explaining itself, as well as many others we receive of like import, shows the necessity of a still wider spread of spiritual papers and spiritual literature. That Hudson Tuttle, as one of the profound thinkers of this thought-increasing age, is doing humanity a lasting benefit, in the mental, scientific and spiritual food he and others are constantly giving to "hungry souls," we needed not additional testimony to assure us. But we congratulate our Bro. Learned, that he has not only capacity to digest, but is enabled to find the food he so richly enjoys, and most gladly respond to his request, and hope he may be able to direct others in Dakota Territory where to find the same kind of spiritual nourishment, by subscribing for the *American Spiritualist*.

||

YANKTON, DAKOTA TERRITORY, }

Aug. 14, 1869. }

The American Spiritualist:—Find one dollar inclosed, for which please send to the subscriber, as per the above address, all the numbers of the *Spiritualist* containing the articles on the Arcana of Spiritualism, by Hudson Tuttle.

I have heretofore received much healthy mental food from the above-named author, and expect to enjoy much more from the same source. Long ago I got through with theological notions, and theological Gods and Christs, and am now after the philosophy of life here and hereafter; and may angels help to dispense such to us, by and through untrammel'd minds.

I have seen notices of your paper in the *Banner of Light* and *Universe*, and I wish to see the paper itself. Send along a few numbers, and much oblige one who wishes you success in giving the people light.

Very respectfully yours,

NELSON LEARNED.

Our Spiritual Bodies.

Every organ of our being contributes something of its own nature to the development of its spiritual body—organ for organ—hand for hand, brain for brain, heart for heart, circle for circle, to a completeness, having all we are now represented in more beautiful form—the man perfected. The spirit body, then, is the flower of the bud, the bird, the child, the angel. According to this ratiocination, if the body is more animal in its functions than intellectual, passional than moral, so is the spiritual organism. A defective tree has defective fruit. A bitter fountain sends forth a bitter stream. As all there is of the body, even to habits, are nurturers of corresponding organs in the spirit body—allowing latitude for accidents that may not essentially mar the balance and beauty of the transmission—the law of duty to organize and preserve this body in temperance and purity, is most solemnly imperative. Since lust, and gluttony, and intemperance, and selfishness, and jealousy, and slander, and uncharity, poison and slime the functions of the body and its senses, so the spirit body, deriving thence its supplies for building out of diseased materials, becomes correspondingly dark—an advance, but comparatively an ill-shaped and unhappy home for heavenly love to be harbored in. The truth of this law is severely moral; and how does it warn us what forms we generate, what habits we cultivate, what associations we seek, what opinions we entertain. Everything of this kind, good or evil, right or wrong, pure or impure, holy or unholy, as its nature, enters materially into the composition of the spirit organism, and there is no possible escape. A single thought, or deed, or habit, may warp the spirit for ages; or, if orderly and true to nature's law, advance us into ages of progress. As a healthy root makes a beautiful tree; as a love-child becomes a golden character in after years; so a good motive, a temperate life, a habit of charity, or a thought even, of holier conditions rising into ambition, incidentally engenders a glorified spirit body for the angel spirit to live in. Here is something for us to think of seriously, carefully, practically. We are building sometimes better than we think, and sometimes worse. We are building every moment of our lives on earth, not only character, but our immortal house. Which shall it be, dark or light, deformed or beautiful, happy or unhappy, discordant or angelic—which? Our life determines the question.

Where the Spirit is Formed.

Nature is a resurrecting power. She forms her highest perfections in highest altitudes—upon surfaces. The coarsest material is always lowest, nearest the center. Rocks—strata of rocks—are down deep in the earth. On its surface are the rarest beauties—verdure, flowers, birds, beasts, air, sunshine, the most active electricities, and man the coronation of all. A rightly constructed dwelling is most beautiful in its upper stories; its foundation is rock, lying on the ground. The roses are not on its roots, but on its tips; and the highest in the bush, having the most sunshine, are the sweetest and fairest. Electricities act upon surfaces. The dome of the sky is above us, curtained with blue, red, and golden clouds by day, and bright stars by night. Central in our bodies are the coarsest fibered organs. The bones, which are lowest down, are hard and crystalized; nearer the surface are the finer organs. The nerves, and all the senses, have the keenest sensation on their surfaces.

Is it not safely inferential to say, that the spirit is formed upon and around the surfaces of the body; that, as the leaves and petals are conjointly attached to the roots, sipping up elements for developed use and beauty, so the spirit, formed around the body, roots itself in all the organs and functions of the body, thus nourished up and developed for eventual independence, free as the bird soaring from its nest on immortal wing? So long as there is life in the body the spirit is there allied, and when weary or imperiled it retires within it and rests, seeking a refuge; but the order of nature is to rise, to progress, to refine, to spiritualize. The spirit, being the organizer of the house and its keeper, derives from it all it can, what is its own; and when it can no longer furnish anything, the spirit just leaves it to crumble into original elements, and passes higher, a free and emancipated being. Thus death is not getting out of the body, for the spirit it already virtually out; but it is getting away—abandoning the old house, unfit for use, and taking a new one—"a house not made with hands, eternal in the heavens." This philosophy of nature's growth is most beautiful; making death a birth into better conditions and relations, it is welcomed, when all is ready, as the opening of

"Life's flower-encircled door,
To show us those we love."

Wisdom in Brief.

Thou canst not call that madness of which thou art proved to know nothing.—Tertullian.

Between God and men are the *daimones*, or spirits, who are always near us, though commonly invisible to us, and know all our thoughts. They are intermediate between gods and men, and their function is to interpret and convey to the gods what comes from men, and to men, what comes from the gods.—Plato, in the *Timaeus*.

Similarites unite.—*Porphyry*.

THE AMERICAN SPIRITUALIST,
A. A. WHEELOCK, Business Manager.
OFFICE, . . . 41½ PROSPECT ST., CLEVELAND, OHIO.

BUSINESS NOTICES.

NOTICES of Pic Nics, Grove Meetings, Conventions, Obituaries, &c., will be charged for according to our regular rates of Advertising—6 cents per line. This does not refer to brief or detailed accounts of meetings that have been held.

WILL our friends remember, when they send simply a business notice of a meeting or convention, and enclose a little money, to pay for paper, ink, type-setting and press-work? "Please give notice," "I will be much obliged if you will notice," etc., will not buy the above necessary articles with which to give your notice. Please remember.

Notice.

Our city subscribers are hereby notified, that the Office of this Paper, will hereafter be found at 41½ Prospect Street, and all those who formerly received their papers at Lyceum Hall, will find them at the Post Office, where they are mailed regularly. If any one of these Hall subscribers wish their paper sent to their residence they can be accommodated by leaving their address at this office.

Notice.

BRO. BAKER'S REQUEST.—We are in receipt of a line from Bro. Baker, of Zanesville, Wis., asking us to say to the friends that the precarious condition of his health, does not admit of his attending to any business, and that all matters in reference to the "Northwestern Department" of this paper, formerly under his charge, will be promptly attended to by addressing the Business Manager, 41½ Prospect Street, Cleveland, Ohio.

Meeting at Monroe Center.

A. A. WHEELOCK, "State Missionary," will speak at Monroe Center, Ashtabula County, Aug. 29th. Will the friends at Monroe and vicinity, circulate notice of the meeting as much as possible.

Grove Meeting.

The Spiritualists of Mifflin township will hold a meeting in "Gins' Grove," on Elm Creek, six miles from Columbus, about the middle of September. Notice of the days of the week on which it will occur, will be given in our next issue. A. A. Wheelock, State Missionary, and other able speakers, will be present.

Lectures at Lyceum Hall.

A. A. WHEELOCK will speak at Lyceum Hall, Sunday next, at 10½ A. M. and 7½ P. M.

Immediately after forenoon lecture there will be a meeting of the members of the Society and Lyceum, to appoint Delegates at the third Annual State Convention of Spiritualists, to be held at Akron, Sept. 10th, 11th and 12th.

There should be a full attendance of the members of Society and Lyceum. G. Gilson, Secretary.

Notice.

Grove Meeting on Euclid Ridge.—The Annual Meeting of the Spiritualists of Euclid Township and Cuyahoga county, will be held Sunday, 29th August, on Euclid Ridge, about two miles south of Euclid Creek, on the farm of Alexander Marshall. Speakers are engaged, and all are invited to attend.

D. M. KING

Ohio State Convention.

The Third Annual Meeting of the Ohio State Spiritualist Association will be held at Empire Hall, Akron, Ohio, September 10th, 11th, 12th, 1869. Societies and Lyceums in the State are requested to send delegates according to the following rule. Societies or Lyceums existing separately, one delegate each, and one additional for each fifty, or fractional fifty members, over the first fifty. The combined Societies and Lyceums, two delegates, and if having more than fifty members, two delegates for fifty or a fractional number. The friends at Akron promise to entertain all Delegates. A. B. FRENCH, Pres't.

Hudson TUTTLE, Rec. Sec'y.

(Banner of Light please copy.)

Notice.

Ohio Delegates to the Annual Meeting of the Am. Association of Spiritualists.—The following persons are chosen delegates to the Annual Meeting of the American Association of Spiritualists, at Kremlin Hall, Buffalo, N. Y., Aug. 31st, 1869, to represent the Ohio State Association of Spiritualists, and this notice shall be their credentials to the same: Oliver Stephens, Toledo; George H. Stewart, Clyde; J. M. Hall, Oberlin; George Rose, Cleveland; R. P. Harman, Kirtland; Judge Harris, Painesville; N. S. Caswell, Geneva; Dr. Benjamin, Monroe; John Keen, Andover; Mrs. M. B. Skinner, Ravenna; James A. Sumner, Akron; David McIntosh, Shalersville; Dr. W. N. Hambleton, McConellsburg; O. P. Kellogg, East Trumbull; A. A. Wheelock, Farmington; J. B. Walker, Youngstown; L. F. Haiger, Cardington; E. S. Wheeler, Ashly; Virgil D. Moore, Mifflin; J. H. Randall, M. D., Elmore; Hiram Barnum, Braceville.

A. B. FRENCH, President.

Hudson TUTTLE, Recording Secretary Ohio State Association of Spiritualists.

(Banner of Light and Religio-Phil. Journal please copy.)

ADVERTISEMENTS.

NOTICE Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing. Care has been taken by the publishers to exclude advertisements of any others. You will not only do the advertisers and the publishers a favor by making your purchases of these firms, but save money.

TERMS: Six cents a line each insertion, with privilege of change of matter often as desired. Only one house advertised in each branch of business, in the same place, except by permission of first advertiser.

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MORE GREAT CURES

BY
MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS!!

ASTHMA, CATARRH, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

PROF. SPENCE—*Dear Sir*: Whenever I hear of a hard case of disease, I go and leave the **POSITIVE** and **NEGATIVE POWDERS** and urge them to try them. I did this with Rich'd Estes, our neighbor, a man 75 years old, who has had the Asthma rising 40 years. He also had the Catarrh and the Neuralgia, and was badly bloated across the bowels. He commenced using the Powders on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told him she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly, MRS. MARY E. JENKS

ERYSIPelas.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—*Dear Sir*: A year ago last June I had a swelling just above my ankle, and every one that saw it said it was **Erysipelas**. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. As I take the *Banner of Light* I had read about your **POSITIVE AND NEGATIVE POWDERS**; and thinking they might reach my case, I sent and got a box. I had had, before taking them, **eleven sores** in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and, after using one box, was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars.

Yours truly,

Mrs. SALLIE YOUNG.

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER COMPLAINT, CHRONIC DIARRHOEA.

Albert Frost, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the **POSITIVE AND NEGATIVE POWDERS**, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with **Fits** sent for one box, and they cured her right away."

I make the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the **POWDERS**, the one for **Catarrh**, and the other for **Dyspepsia** and **Neuralgia**. They are about as good as new. My wife has taken them for **Liver Complaint** and **Diarrhoea**. She is now well. Mrs. Ames gave them to a child five months old, for **Fits**. It is now well.

ST. VITUS' DANCE, GENERAL PROSTRATION.

Winona, Minn., Sept. 25th, 1868.

This is to certify that I have cured the following cases, and many others too numerous to mention, with **Mrs. Spence's Positive and Negative Powders**:

A young lady of **St. Vitus' Dance**, of nearly six years' standing, and given up by all other doctors. Cured by five boxes of **POSITIVES**.

A lady of **General Prostration** of the nervous system. Cured by one box of the **NEGATIVES**. Had tried everything.

JANE M. DAVIS.

The magic control of the **POSITIVE AND NEGATIVE POWDERS** over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but sure success.

The **POSITIVES** cure **Neuralgia**, Headache, Rheumatism, Pains of all kinds; **Diarrhoea**, **Dysentery**, Vomiting, **Dyspepsia**, Flatulence, Worms; all **Female Weaknesses** and derangements; **Fits**, Cramps, **St. Vitus' Dance**, Spasms; all high grades of **Fever**, Small Pox, Measles, Scarletina, Erysipelas; all **Inflammations**, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; **Catarrh**, Consumption, **Bronchitis**, Coughs, Colds, **Serofula**, Nervousness, **Sleeplessness**, etc.

The **NEGATIVES** cure **Paralysis**, or **Palsy**, whether of the muscles or of the senses, as in **Blindness**, **Deafness**, loss of taste, smell, feeling or motion; all **Low Fevers**, such as the **Typhoid** and the **Typhus**; extreme nervous or muscular **Prostration** or **Relaxation**.

Both the **POSITIVE AND NEGATIVE** are needed in **Chills and Fever**.

PHYSICIANS are delighted with them. **AGENTS** and **Druggists** find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller list of diseases and directions accompany each box, and also sent free to any address. Send a brief description of your disease, if you prefer special written directions.

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1 Box, 44 Pos. Powders,	81.00
1 " 44 Neg. "	1.00
1 " 22 Pos. & 22 Neg.	1.00
6 Boxes, - - - - -	5.00
12 " - - - - -	9.00

Send money at our risk. Sums of \$5.00 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

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Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed.

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WILL, ON RECEIVING A LOCK OF HAIR, with the full name and age, and one leading symptom of the disease, make a clairvoyant examination, and give full directions as to means of cure. Examination \$2.00, which will be applied on medicines if treatment is desired. Address J. W. VAN NAMEE, 340 Dean st., Brooklyn, N. Y. 15-1m

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